

phenomena as "natural" and inevitable, and they made their arrangements accordingly, uninterfered with by "moral sense." In Wickliffe's time the bishop of Winchester obtained a handsome rent from the stews of Southwark.¹ Probably he and his contemporaries thought no harm. Never until the nineteenth century was it in the mores of any society to feel that the sacrifice of the mortal welfare of one human being to the happiness of another was a thing which civil institutions could not tolerate. It could not enter into the minds of men of the fifteenth century that harlots, serfs, and other miserable classes had personal rights which were outraged by the customs and institutions of that time.

583. The end of the lupanars. All the authorities agree that the thing which put an end to the city lupanars was syphilis.² It was not due to any moral or religious revolt, although there had been individuals who had criticised the institution of harlots, and some pious persons had founded convents, in the thirteenth and fourteenth centuries, for repentant harlots. Protestants and Catholics tried, to some extent, to throw the blame of the lupanars on each other. Luther urged the abolition of them in 1520. They reached their greatest development in the fifteenth century.⁸ The mere existence of an article so degrading to both husband and wife as the girdle⁴ is significant of the mores of the period, and shows how far the mores can go to make anything "right," or properly customary.

584. Judgment is Beclouded by the atmosphere formed by the mores. Education. Witch persecutions are another case of the extent to which familiarity with the customs prevents any rational

judgment of phenomena of experience and observation. How was it possible that men did not see the baseness and folly of their acts? The answer is that the ideas of demonism were a

¹ Trevelyan, *England in the Age of Wickliffe*, 280.

² The origin of this disease being unknown, it has been suggested that it was due to vice and excess in the Middle Ages (*Umschau*, VII, 71).

⁸ See *Cambridge Hist. of Mod. Europe*, I, especially Lea's chapter; Janssen, *Deutsches Volk*, VIII; Schultz, *Hof. Leben*, I, 452; same author, *Deutsch. Leben*, 254, 257, 277, 283; Du Laure, *Paris*, 268; Scherr, *Kulturgesch.* 222, on the fifteenth century. * Schultz, *£>. Z.*, 283.